PULPIT AND PEW.

NEWS EXTRACTS OF INTEREST TO CHURCH PEOPLE.

An Era of Modern Civilization Which Threatens the Power of Individual Responsibility and is Reaching a Dangerous Limit_How to Start in Life.

An overflowing congregation was at old St. Paul's Church, Charles and Saratoga streets, Baltimore, on Sunday, February 8th, to hear Bishop Henry C. Potter's sermon to young men. Every seat was occupied, and the aisles vere crowded. Bishop Potter, who has charge of the Protestant Episcopal Diocese of New York, is of striking and commanding appearance. He is about sixty years old, has a large and muscular frame, with an elasticity of step and movement greater than most men apparent age. His face is benevolent of his apparent age. His lace is believeline and attractive and indicates great force and power. His eyes are blue, bright and penetrating, his forcehead is high and intellectual, and his hair is gray and scanty. He wears close-cropped gray side whiskers, his face otherwise being clean shaven. In speaking his gestures are easy and graceful, his voice well modulated, and his delivery fluent and

otherwise are easy and graceful, his voice well modulated, and his delivery fluent and forcible.

He took for his text the ninth verse of the sixth chapter of St. John, relating the story of the five loaves and two fishes with which the Lord fed the multitude. He said in part. "The work of Christ on earth was intended as an evidence to mankind of His character—an evidence of His love and interest in us. The teachings of the Church make the faith of Christ and of the Church plain enough to all. While here Christ worked certain results contrary to what is now generally accepted as being the usual course of nature. These we call miraculous and supernatural. These He set in motion in the beginning, and we accept them as those of old accepted them—that Jesus was what He claimed to be. Again and again He wrought such actions as to compelment to believe in Him and His supernatural power. These miracles have also an illustrative value, revealing not only the power of Jesus Christ, but the heart and mind of Jesus, His lasting love for us. The world could afford odismiss all miracles, and yet could not discard the homage due to Christ. The character of Christ and His life here have left lasting results on human history. It has transformed human society and made this whole world a new world. What is that which most concerns the child in helpless infancy. It is by knowing how those whom it looks up to as the embodiment of knowledge and power feel toward it or are affected toward it. To understand the goodness and grace that is in their hearts and minds toward it. Then what should most concern us? It is to know how our Father is affected toward us. Not how irresistible is His love, but how in our waywardness He feels toward us in our ruined estate. Take the miracle of the leper, the blind man and the dead son of the wildow of Nain. What significance there was in the work of Him who thus revealed the heart of God toward man! What evidence of His great redeening love! The miracle is an object lesson to show this feeling of Go

Influence in Life.

Influence in Life.

We naturally desire the approbation of others. How few persons have the nerve to resist a fashion! We have fashions in literature, and in worship, and in moral doctrine. How many will violate the best rules of sociaty because it is the practice of their circle! The many reject Christ because of friends or many reject Christ because of friends of the support of the many reject Christ because in his person more mighty than his words and arguments, and which others feel when he little suspects it. Every bad man, too, has a fund of poison in his character, tainting those around him. He is read and understood. His unbelieving appint, his sensual tastes and habits, take hold of the hearts of others, whether he will have it so or not.—Horace Bushnell.

The Proof of Immortality.

The Proof of Immortality.

The Proof of Immortality.

In this strange world of perpetual change, we are met by many resemblances of a resurrection. There is the resurrection of the moth from the grave of the chrysalis. Again, there is a resurrection when the spring brings vigor and motion back to the frozen pulse of the winter world. There are no real resurrections, after all; they only look like resurrections. The chrysalis only seemed dead; the tree in winter only seemed to have lost its vitality. Show us a butterfly, which has been dried and crushed, futtering its brilliant wings next year again. Show us a tree, plucked up by the roots and seasoned by exposure, the vital force really killed out, putting forth its leaves again—then we should have a real resurrection. But nature does not show us that. Six thousand years of human existence have passed away—countless armies of the dead have set sail. Still there

to tell us whether, indeed, those myraids are in existence still. Man, this thing of yesterday, which sprung out of the eternal nothingness, why may he not sink after his appointed part into nothingness again? Go and stand some summer evening by the river side. You will see the may fly sporting out its little hour in the dense masses of insect life, darkening the air a few feet above the gentle swell of the water. The heat of that very afternoon brought them into existence. Every gauze wing is traversed by ten thousand fibres, which defy the microscope to find a flaw in their perfection. The omniscience and the care bestowed upon that exquisite auatomy one would think cannot be destined to be wasted in a moment. Yet so it is, when the sun has sunk its life is done. God has bidden it be happy for one evening. It has no right or a chaim to a second, and in the universe that marvels life has appeared once, and will appear no more. May not the race of man sink like the generations of the may-fly? Why cannot the Creator, so lavish in His resources, afford to annihilate souls as he annihilates insects? Would it not almost enhance His glory to believe? That is the question: and nature has no reply. The tearful secret of sixty centuries has not yet found a voice. The whole evidence lies before us. We know how, after eagerly devouring all their arguments, our hearts have sunk back; and to every proof, our lips have replied, mountailly, and we know how, after eagerly devouring all their arguments, our hearts have sunk back; and to every proof, our lips have replied, mountailly. That will not stand." Search through tradition, history, the world within you and the world without—except in Christ there is not the shadow of a shade of proof that man survives the grave.—Frederick Robertson.

Heredity and Education.

Among the great facts which have come to the front during the last half-century heredity is perhaps the most prominent. It has been recognized in all ages. It never was more clearly stated than in the Ten Commandments: "For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children; upon the third and upon the fourth generation of them that hate me, and showing morey unto a thousand generations of them that love me and keep my commandments." This fact, as science interprets it, shows that it is the tendency of disease and evil to run to the third and fourth generations, seldom to the fifth, and that then there is reversal to the original type, which is always beautiful and benificent. On the other hand, in the nature of things, that then there is reversal to the which is always beautiful and bemificent. On the other hand, in the nature of things, that which is good continues so until corrupted. Evolution has unquestionably brought the law into its present prominent place; for evolution works by two factors—namely, heredity or that which tends to permanence, and environment, or that which tends to variation. The characteristic of the first is that it reproduces the past; of the second, that it adapts to new conditions that which has come from the past. The prominence of these forces is ing, compelling men to rewrite their psychologies, their treatises on ethics, their theological croseds. While the revival of interest in this great law inducences other spheres of inquiry, it would be strange if it did not also modify theories of education. He is not himself alone, but a body packed with potencies derived from no one knows how many or what personalities which have lived before him. The problem of education is by means of environment to modify, and, as far as possible, destroy the evil and bring the good into expression and power. Nor is this all: for tendencies to good, when improperly balanced, become evil. Education, therefore, has to do with the elimination of tendencies toward deterioration and the proper development and balancing of tendencies toward good. The word education is a history. It implies hereditary, for it indicates something to be drawn out; and as that something could not originate with the child, it must have been transmitted. The word implies powers which have come from others, and which are to be trained. So of the word culture, Where does culture begin? With birth. The age of impression is quite as important as the age of reason. But culture implies something to cultivate. That something is not implanted by teachers, but is always inborn. All schemes of culture should begin with the recognition that each child is difference run far back, and therefore are not superficul, and that, in order to secure the highest efficiency, systems of education should be adapted to the individuals to be reached. Each child possesses characteristics which run back through generations, for which it is not responsible, and which can be changed only by the most carefully planned and wisely adjusted discipline. In each pupil there appear tendencies which have been modified here and given new impulse there, tendencies which are sometimes quickly discerned and s smetimes lie too deep to be easily found. If, now, it be granted that work of Him who thus revealed the heart of died toward and with and with the revience of Inf. great redeeming low the Testing of God toward is, and how our hearts should turn toward Him.

In the came to an era in our modern existing the place of individual responsibility is reaching a dangerous limit. Gur's is an ago when positived science, social results they must act upon society in the large. It is the age in which the tendency is to combine capital and industry and intellectual power in grid as in enterprise. You merge the individually and change the atoms of society to secure desired ends, and use the force to gain them by appealing to the higher, the moral power of the individually, and the higher the moral power of the individual, which he this system of force loses itself in the multitude. In earth creeking a type of character which distribute its own grite and power, not with moders earning the combination in such a way as to destroy in the existing one of the combination in such a way as to destroy in the existing of the combination in such a way as to destroy in the existing of the combination in such a way as to destroy in the existing of the combination in such a way as to destroy in the existing of the combination in such a way as to destroy in the existing of the combination in such a way as to destroy in the existing of the combination in such a way as to destroy in the existing of the combination in such a way as to destroy in the existing of the combination in such a way as to destroy in the existing of the combination in such a way as to destroy in the existing of the combination in such a way as to destroy in the existing of the combination in such a way as to destroy in the existing of the combination in such a way as to destroy in the existing of the combination in such a way as to destroy in the existing of the combination in such a way as to destroy in the existing of the combination in the combination of the com

The Protestant Episcopal Church has 4,163 clergy, 299 candidates for orders, 2,330 parishes and missions, and 508,292 communicants. The number of baptisms last year was 61,665, of which nearly 47,000 were infants. The contributions for the year are \$12,754,767.

About the Scals.

(Kansas City Star.)

James G. Swan, of Port Townsend, Wash., has obtained and published the affidavits of numerous scalers to the effect that fur seals are born all along the coast, and that the pups can swim as soon as they are born. It is claimed by the State Department that fur seals breed only on the Pribylov Islands, and that the species would be exterminated if hunters were not excluded from the Behring sea. It is further asserted that fur seals were never so abundant at Cape Flattery as now; that they are found in myriads and that the Indians kill them by hundreds. Judge Swan offers to prove the truth of his statement to Congress or a Government commission, and it is proper that he should be given a hearing before Mr. Blaine takes an other twist on the tail of the British lion. [Kansas City Star.]

The Hawelian Telegraph.

Ikate Field's Washington.]

It is a fact not without significance that, as soon as possible after the death of Kalakaua, who was known to have a very friendly feeling for the United States, the Naval Committee of the Senate hastened to report a bill appropriating \$50,000 for preliminary soundings to ascertain the practicability of laying a telegraph cable between this country and Hawaii. Few things do so much to bind two peoples together as ease of intercommunication; and, with a hostile government possibly in control at Honolulu, the ability of our American minister to keep our Department of State informed, if need be, from hour to hour of any anti-American demonstration, might be invaluable. [Kate Field's Washington.]

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